THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

SAINT LOUIS, MISSOURI

December 3, 1946

VOLUME LXV - Number 25

The Advent Message

Tell ye the daughter of Zion: Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt, the foal of an ass.

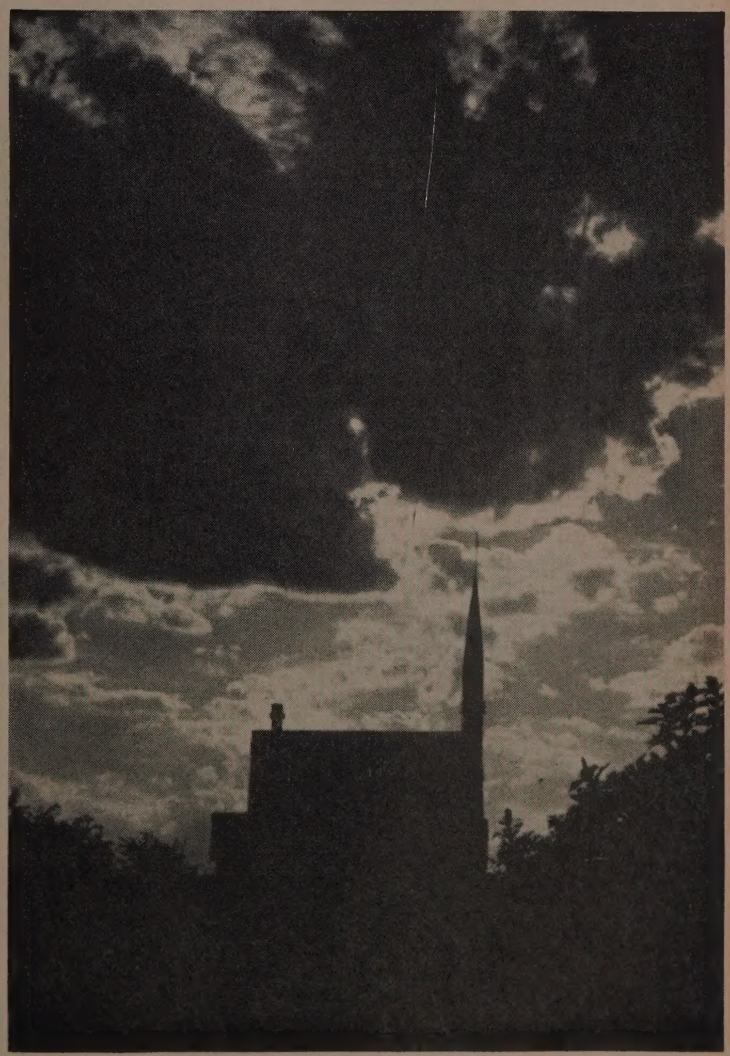
Matt. 21:5

And then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

Luke 21:27-28

In those days came John the Baptist, preaching in the wilderness of Judea, and saying: Repent ye; for the Kingdom of Heaven is at hand. For this is he that was spoken of by the Prophet Esaias, saying: The voice of one crying in the wilderness: Prepare ye the way of the Lord, make His paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

Matt. 3:1-6



The seven Lutheran Christian day schools of San Antonio, Tex., during National Lutheran Education Week, November 10 to 16, presented a joint program at San Pedro Playhouse. The total enrollment of the schools is 535 in the grades and 173 in kindergarten. At the program about 1,000 children were in attendance.

Valparaiso University will present a series of eighteen weekly broadcasts, beginning Tuesday evening, Dec. 3, at 9:30 P. M. The programs will issue from Station WGN, Chicago, Ill., 720 kc., and will feature addresses by President O. P. Kretzmann and presentations by the University choir, under the direction of Prof. Richard Schoenbohm.

International Reply Coupons, exchangeable in any country of the Universal Postal Union, may be purchased at post offices for 9 cents. These coupons represent the equivalent amount of postage for an ordinary single-rate letter destined for a foreign country. Our people would do well to consider enclosing such coupons when writing to friends and relatives in Europe.

Judge Luther M. Youngdahl, recently elected Governor of Minnesota, is an active member of Messiah Lutheran Church, Minneapolis, a congregation holding membership in the Augustana Synod. He is the second layman of the Augustana Synod to be elected to the highest office in the State.

Three quarters of the children of grammar school age in the Chicago area never attend church, according to a survey made by the Chicago Child Evangelism Fellowship, headed by Mrs. Philip D. Armour. The fellowship has established a program by which people invite children of their neighborhood to their homes after school for an hour of hymn singing and Bible story reading. Last year the project reached 16,000 children. An all-day public meeting is now scheduled to interest Chicagoans in the expansion of the program. —*R. N. S.*

Representatives of eight Houston, Tex., congregations on Oct. 21 signed the constitution of the local Lutheran High School Association. More signatures will be added as additional congregations ratify the constitution. Twelve men — three pastors, three teachers, and six laymen, were elected to the Board of Trustees of the Association. The Rev. H. G. Nuoffer is chairman of the Board. The immediate objectives, as outlined by the Board, are to educate the general membership to the need for a Lutheran high school and to begin a campaign for funds to build and equip a school to accommodate a student body of 210 pupils. A survey previously made indicated that $160,000 would be needed for the project.

From the office of the Student Service Commission comes the news that 727 colleges and universities are being served by our Church at the present time. On October 31 the number of student pastors was 523.

The picture shows 18 children baptized at a special children's church service held

Baptismal Class, Cross Lutheran Church Omaha, Nebr.

during Lutheran Education Week, all of whom were reached through the Christian day school of Cross Church, Omaha (the Rev. P. E. Rohlfing, pastor).

Dr. O. A. Geiseman, pastor of Grace Lutheran Church, River Forest, Ill., delivered the fourth series of lectures under the J. W. Miller memorial lectureship at Valparaiso University, Oct. 28 through Nov. 1. His topic was "The Christian as a Citizen." The lectureship was founded by an anonymous friend of the University, and annually during Reformation Week brings an outstanding Lutheran churchman to the school campus to lead discussions on the relationship of Christianity to current world problems.

The Rev. L. Meyer, D. D., our Synod's Director of Publicity, recently gave the pupils of Trinity Lutheran School, Fort Lauderdale, Fla., a graphic description of the plight of children in the war-ravaged areas of Europe. The result was that the children of Trinity School "adopted" a Lutheran school in Europe and will supply its children with clothing and food during all or part of the school year. By the way, the enrollment of Trinity Lutheran School, which offers both elementary and high school courses, has reached 237, the limit of the school's facilities. Trinity Congregation, the Rev. Dallas Gibson, pastor, plans to celebrate the twentieth anniversary of its organization in January. The phenomenal development of the school is due to God's blessings showered upon a venture of faith supported by a willingness to sacrifice and serve. G. V. S.

The Faculty of the Lutheran High School, St. Louis, Mo.

instructs 253 boys and girls enrolled in the Freshman and Sophomore years. These pupils come from fifty-one Lutheran congregations of St. Louis and vicinity. The school was opened last September, and the Lutheran High School Association plans to add the Junior year in 1947 and the Senior year in 1948

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THE LUTHERAN Witness

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Editorial

Prepare to Meet Thy God

In this Advent Season the Church contemplates the coming of her Lord. On the first Sunday in Advent we meditated on His first advent in the flesh. Next Sunday we add to this also His second coming. "Once He came in blessing, All our ills redressing," in order to redeem us. He still comes in His sweet Gospel to "win us from the sins that hurt us." We must accept Him by faith now and turn "from our foolish errors ere He comes in terrors." Next Sunday's Gospel brings our Lord's own prophecy concerning His second coming, and the Epistle calls to our minds the truth that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures, might have *hope*." Not only the Jews but also we Gentiles have Jesus as our Savior. Trusting in Him, we may have hope. He is our Hope. In the Introit the Church is encouraged to hope, in the call: "Daughter of Zion, behold, thy Salvation cometh!" In the Gradual we are told of our duty to do mission work while it is day: "Gather My saints together unto Me!" In the Collect we are reminded of our constant privilege to prepare His way and through Him, by His coming into our hearts, to serve Him all the days of our life. So for all this we pray:

Stir up our hearts, O Lord, to make ready the way of Thine only-begotten Son, so that by His coming we may be enabled to serve Thee with pure minds; through the same Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

The Secret of Happy Married Life

Lately a couple who celebrated the sixtieth anniversary of their marriage were complimented and asked how they accomplished this wonderful feat of living sixty years together in holy matrimony. The woman answered: "It wasn't hard at all." But the questioner continued: "How did you do it?" Then the man answered: "Just keep the vows which you made when you were married." Still the questioner was not quite satisfied, and he asked: "Who or you obeyed?" The man and his wife answered in unison: "We both obeyed." We are confident they meant they both obeyed God, the Author of matrimony.

Just now when there is such a general complaint of the increase in divorces, especially divorces of those who married during the war, it is necessary to remind all of this valuable secret of a happy marriage: man and wife should obey God. If man and wife are to do that, they must listen to God, listen not only to hear what God demands of them, but also listen so that God through His Word may give to each wisdom, strength, and contentment. One means of aiding them in all this is that blessed institution of family devotion. Just a few minutes with the Lord in the morning — and God's Word breathes peace, quiet, and courage into the soul. Just a few minutes in the evening — and forgiveness soothes the guilty conscience and produces a forgiving spirit in sinners who must live together. If husband and wife live what one has called "a Lord's Prayer life," that is, when both pray together or, if duty separates them for a time, each for himself sincerely prays the Lord's Prayer and gives attention to the one thing needful, the hearing or reading of God's Word, then the Author of matrimony will bless the home with the peace that passeth all understanding.

Yes, that old wife and mother was right: "It is not hard at all," because God Himself does not only demand something of us, but He gives us the strength and the wisdom and the patience that are required. Certainly, that old Christian man was right, "Keep your marriage vows in mind." And they were both right. If you wish to live happy in matrimony, then obey Him who is the Author of matrimony.

S.

The Resignation of Teachers

Lately a long article appeared in one of our popular magazines in which the writer gave her reasons for resigning her position as public school teacher and entering domestic service. She mentions the meager salary which teachers receive, the lack of appreciation of her services, the difficulty of dealing with unruly children, and the long hours of study and preparation required of teachers. Other periodicals have remarked on the hardships endured by teachers and the inadequate support which they receive.

All this should remind us of the fact that both the State and the Church are facing a serious problem. Because of the shortage of teachers in the public schools thousands of children in our country are growing up without elementary education. Because of shortage of teachers and the frequency of resignation of experienced teachers the Church has suffered irreparable loss.

We plead with all our Christians to think upon the gravity of this situation. Let us beware of treating these servants of God with neglect or with patronizing, superior airs. All those also whose duty it is to instruct and guide our Christians should in the proper way and at a fitting time remind Christians to make a more worthy appraisement of this important profession.

True, those who are in the work of teaching should remember that by their very life, service, and example they may do much to raise the standard of their profession and help to create a more worthy estimate of their position and work.

S.

Churches Burning the Mortgages

Whether they actually burn the mortgage or simply pay it off and thus make their church property free of debt, in either case it's a real event. Lately a number of our churches have done it. We recall that among them were two of our large city congregations, Redeemer of Chicago (Pastor Luther Schuessler) and Grace of St. Louis (Pastor Karl Kurth). It so happened that the writer was present at one of these celebrations. He heard the pastor thank God for moving the hearts of those who had contributed, but he also heard the pastor's sad complaint that some had not participated in the blessed work. No wonder that a pastor's heart is saddened when he sees members of his church who are in a position to do it refuse to take part in so God-pleasing an undertaking. What true Christian would not wish to claim for himself the gracious promises which God has given to those who are willing to make sacrifices for the kingdom of the Messiah?

We certainly know that Jesus knows and is sincerely pleased with such offerings. Did He not praise the poor widow who gave her mite to the Temple? When Mary, the sister of Lazarus, took "a pound of ointment of spikenard, very costly, and anointed the feet of Jesus and wiped His feet with her hair," did Jesus not accept this costly gift and defend Mary against the criticism of that false disciple Judas, who, instead of giving something, stole the money that was given to Jesus and then tried to cover up his perfidy by blaming the gift of Mary as a waste. Judas thought himself smart, but what a horrible mistake he made! "Let us not be weary in well-doing, for in due season we shall reap if we faint not," Gal. 6:9. We hope to hear of more of these joyous events. S.

They Read the "Witness"

At times someone tells us of those who receive the WITNESS but do not read it. We have not the least doubt that there are such people. But let us not commit that fallacy which is called generalization upon insufficient data. We know very well that not everybody reads the WITNESS (neither does everyone continue to study and familiarize himself with the Catechism), but there are those, and many of them, who do read the WITNESS. The mail which comes to our desk proves that. Again and again someone thanks the editors for an article or for an editorial. Catholics and others who are not Lutherans write in either to criticize what we have written or to express their agreement with what they have read. The WITNESS, we know that very well, does not accomplish all that we would like it to accomplish. No human accomplishes all that he would wish to accomplish. Luther, the most successful man during the last thousand years of world history, did not win Pope Leo, Dr. Eck, or George the Bearded of Saxony. Jesus Himself did not win Pontius Pilate or Caiaphas or Annas. But what folly to claim that these accomplished nothing, or very little!

I shall not entertain you with the history of many of those who have been deeply impressed and richly blessed through the reading of their church papers. But it would be well if those who receive blessings from this reading would call the attention of others to what has interested them. Parents, teachers, and especially pastors also, may refer to something which has impressed them in the WITNESS in order that others might discover that something very much worth while has appeared in the church paper. God Himself through St. Paul told Timothy — and that is meant for everyone of us clergymen — "Make full proof of thy ministry," 2 Tim. 4:5. Parents and older Christians at times feel that their children or young relatives should be told some things, but they doubt their own ability to say it in an impressive way without offending the sensitive youngster. Why not, in such a case, remind the teenager of something in the church paper which deals with this matter. If you do not find what you believe will serve your purpose, write us and suggest that we treat the subject. S.

"Fellowship Among Lutherans"

Address to the American Lutheran Conference, Nov. 14, 1946, Rockford, Ill.

By DR. J. W. BEHNKEN

I

The invitation of your program committee to speak to the American Lutheran Conference on the topic "Fellowship Among Lutherans" reached me last week. I have been requested to speak very frankly on this vital and important issue. This is a topic which has been under discussion for almost a century. During the past decade this matter again occupied the intensive attention of Lutherans in America. However, though some progress was made in certain sections, unity has not been achieved. Every one deeply regrets this and is willing to contribute everything within his power toward its accomplishment. For that reason I rejoice to be given an opportunity to speak on this important question and set forth what we of the Missouri Synod consider essential toward the accomplishment of fellowship among Lutherans.

We must know exactly what we mean by the term "fellowship." We are now not speaking about social fellowship. Nor do we have in mind so-called intellectual fellowship. We mean religious fellowship. Let me narrow it down even more than that. We do not have in mind the fellowship of all believers, a fellowship which binds together all Christians by faith in Christ, a fellowship which embraces all the saints in heaven and every believer on earth, a fellowship which has been called the *una sancta*, the communion of saints, the invisible Church. In the discussion before us we are speaking about a fellowship between Lutherans belonging to visible churches, a fellowship between Lutheran church bodies, a fellowship which has been termed pulpit, altar, and prayer fellowship.

It is a pity that the Lutheran Church is so divided. No person interested in the Lutheran Church can remain indifferent about this. To Lutherans has been granted the heritage of *sola Scriptura, sola gratia, sola fide*. Through the remarkable work of His servant Luther, God brought to light again Scriptural truth and Scriptural practice. As a result the Lutheran Church enjoys an incomparably glorious blessing. But how must it affect the heart of Jesus when He beholds such disunity and dissension among the people unto whom He has entrusted the marvelous blessings of the Reformation. Similarly it affects many thousand Lutherans. It hurts; it cuts deep gashes; it makes the heart bleed to think that in view of the unparalleled heritage of the Reformation Lutherans should be so divided.

Ninety years ago negotiations were undertaken to bring Lutherans in America together on the basis of clear-cut Scriptural doctrine. They found their origin in the question propounded by the sainted Dr. Walther in *Lehre und Wehre*, in January, 1856, whether a meeting could not be arranged between all Lutheran synods which acknowledge and confess the Unaltered Augsburg Confession of 1530 as the pure and correct interpretation of Holy Writ. The purpose was to be the possible establishment of one united Evangelical Lutheran Church in North America. The suggestion found favor. The *Lutheran Standard* then issued a call for such a meeting. This call was published by all English, Norwegian, and German language periodicals which were friendly to the cause. As a result, meetings were conducted in Columbus, Ohio, Pittsburgh, Pennsylvania, Cleveland, Ohio, and Fort

Wayne, Indiana, each lasting a number of days. One article after the other of the Augsburg Confession was thoroughly discussed. The minutes of the very first meeting held in Trinity Church in Columbus state clearly that those present sought to assure themselves that all present were one in faith and confession and that they actually subscribed to the various articles, not only in their essential and substantial parts, but in all features according to the very wording of the articles.

This is the essential requisite for wholesome and God-pleasing fellowship among Lutherans today. There must be genuine unity of the spirit in the bond of peace. Only if Lutherans build on this foundation will the structure of Lutheranism stand. It will crumble and fall if the foundation is faulty and defective. That is the position of the Missouri Synod today. We are vitally interested in the cause of Lutheran fellowship. We pray for it. We want to put forth every effort toward its achievement. However, it must be on sound, solid, Scriptural foundations.

I realize that we have been accused of overemphasizing the need of doctrinal unity, but you cannot get away from the fact that the Word of God throughout emphasizes doctrinal unity. The history of the early Christian Church clearly shows what emphasis was placed upon doctrinal unity. God-appointed leaders in the Apostolic Church issued earnest warnings against false doctrines. Read the Ecumenical Creeds, especially the Athanasian Creed, and note the precise and exact language used. There can be no doubt that the early Church sought to safeguard soundness of doctrine. Or think of the Lutheran Confessions. Much time and effort were spent to express things so definitely and precisely that there should be no misunderstanding. Think especially of the Formula of Concord. Years were spent in its formulation before it was adopted. Then, however, it settled the controversial issues, removed the dissension, and safeguarded sound, Biblical doctrine. Even so today the paramount need is that Lutherans wholeheartedly and consecratedly unite on the basis of sound, Biblical doctrine. Such agreement and unity must be reached, not only between official committees but also out in the field between pastors and between members of our congregations.

There are those who have grown tired of doctrinal discussions. Some have claimed that we have unity, since Lutherans in America by resolutions have subscribed to the Lutheran Confessions. It is true that doctrinal discussions in some places have revealed that much has been accomplished. However, it is also true that some doctrinal discussions have revealed a decided lack of doctrinal unity. What shall be done, then? Instead of growing weary of doctrinal discussions, those who desire a genuine Lutheran fellowship should realize that this necessitates a deeper study of Biblical doctrine and the Lutheran Confessions and a frank, but friendly, discussion of the doctrinal differences which have been keeping us apart, so that with God's help and under His blessings doctrinal unity might be reached.

It grieves a person whose heart is interested in genuine unity that there are those who would brush aside doctrinal discussion and boldly claim that agreement has been reached, since we subscribe to the Lutheran Confessions. It grieves a person very much to hear that men are not willing to consider further doctrinal theses. It grieves a person to be told that this way to doctrinal unity is closed.

Today efforts are being put forth toward fellowship via co-operation. Co-operative efforts have been proclaimed and heralded as harbingers of Lutheran fellowship and Lutheran union. Let me speak very frankly. If such co-operation involves joint work in missions, in Christian education, in student welfare work, in joint services celebrating great events, then co-operation is just another name for pulpit, altar, and prayer fellowship. Without doctrinal agreement this spells compromise. It means yielding in doctrinal positions. Such fellowship will not stand in the light of Scripture. You realize, of course, that Missouri has been co-operating in externals in matters which do not involve pulpit, altar, and prayer fellowship. Such co-operation should not and must not be interpreted as a step toward fellowship or a method of bringing about fellowship among Lutherans. Fellowship among Lutherans is possible and Biblical only where there is agreement in Biblical doctrine and Scriptural practice. Where such agreement has been reached, pulpit, altar, and prayer fellowship will necessarily follow.

(To be continued)

A Threefold Call to Guatemala

By H. A. MAYER, Assistant Secretary of Missions

II

Our next stop was at Puerto Barrios on the Gulf of Honduras. From this port are shipped large quantities of bananas to all parts of the world. We were again met at the train by a delegation which awaited our coming. Again we were escorted to a house of worship on the edge of town, a thatched bush house with dirt floor, but beautifully decorated with palm branches It was dark when we arrived, and a light in the distance was pointed out as our promised destination. We walked along the railroad track and through fields. In the glow of flashlights and pine torches we managed to avoid the many pitfalls which were in the way. Again a burst of song greeted us. We knew that we were among friends who had prayed and waited for our coming.

After a brief introduction we were asked to set forth the principles of the Lutheran Church. As in Zacapa, so here we pointed out that Luther was not the founder of a new Church, but rather the Reformer of the Church which Jesus founded on the day of Pentecost. A brief review of the history of the Reformation afforded ample opportunity to stress the central doctrines of the Bible and to explain some of the customs of the Lutheran Church. We found the same interest and eagerness in Puerto Barrios which had so impressed us at Zacapa.

We spent a Sunday at Puerto Barrios, and it was a very strenuous one indeed. The chapel in the bush was more than a mile and a quarter from the hotel. There are no automobiles in Puerto Barrios, and we had to go on foot. Shortly after eight our escort came to the hotel to call for us. Sunday school for old and young began at nine. This was followed by a religious discussion, which lasted till almost twelve. Then back to the hotel for lunch. At two o'clock another meeting was announced. At four o'clock followed an English service. Again our hurried hike to the hotel for supper and the necessary cleaning up (we were now in the tropical lowlands, and a shower bath was most wel-

A street in ancient Antiqua, typical of other Central American cities

come). At seven o'clock another service was held. It had been widely advertised, and ca. 140 people were present to hear our message.

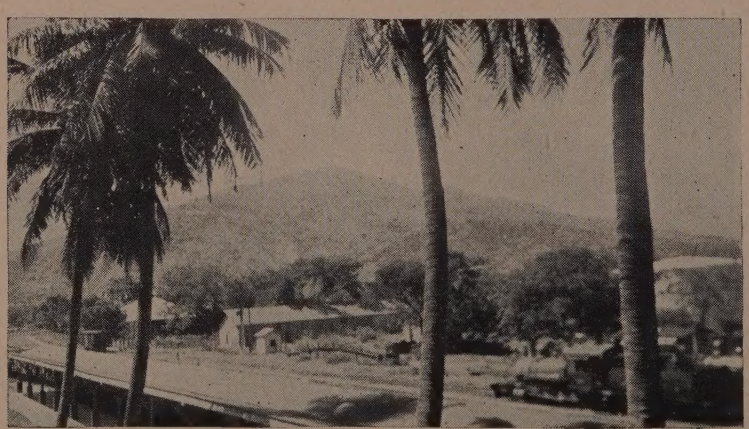
Also at Puerto Barrios the people desired Baptism for themselves and for their children. Monday was set aside for a study of the doctrine of Baptism. Twenty-one children were announced. One sick child was baptized at home. We followed the same procedure as at Zacapa for the baptismal service.

After we had promised to supply them with a Lutheran pastor who will continue the work which we began, and after we had joined in singing the familiar "God Be with You Till We Meet Again" in Spanish, they bade us farewell with many a handshake and warm embrace.

On the way back we expressed our joy to one of the men who accompanied us. But he answered rather sadly: "I am not content. I too wanted to be baptized so that I might preach to others about Jesus." He had on the day previous asked us to baptize him, and now, by the glow of his pine torch, he called to our mind the story of Philip and the eunuch, which had been read during the discussion in the afternoon. As Philip did not insist on giving the eunuch a long course of instruction but merely said to him, "If thou believest with all thine heart, thou mayest," so we should also baptize him. He said that he believed that Jesus was his Savior and that Baptism would wash away his sins. We could not deny his plea and invited him to come to our hotel room the next morning, where we would baptize him. After a simple but very impressive service this man, like the eunuch of old, "went on his way rejoicing."

Beside the Sanpish-speaking group in Puerto Barrios there is, as stated above, a group of colored Jamaicans, to whom we were permitted to preach in the English language. There are supposedly 1,000 Jamaicans living there. Even prior to our coming they had asked the United Fruit Company for permission to move an abandoned chapel to a more suitable site. A letter had been circulated among the townspeople asking for a contribution for moving and repairing the structure. Also among these people the Lord has given us an open door for the preaching of the Gospel.

Guatemala an Open Mission Field. The present government of Guatemala seems very favorably inclined to Protestant mission endeavors. We were well received in the various government offices and were given the assurance that absolute separation of Church and State exists in Guatemala. Pastors and religious teachers can enter the country without difficulty. The same situation obtains in Honduras and El Salvador. Can there be any doubt that the Lord wants us to enter this new mission field?



Luscious coconuts grow on stately palms in all parts of Guatemala

Christmas from a Junk*

By K. E. VOSS, Wanhsien, China

The cold, muddy waters of the Yangtze beat a monotonous tattoo against the hulk of a fifty-foot Chinese junk. A wintry wind blustered over dreary marshlands and swept across the Yangtze to set even the lashed helm complaining stridently in its socket. A chilly sun was scurrying for cover behind gray, ragged clouds. A twenty-foot crumbling mud bank, the residue of the last autumn rise of the Yangtze, threatened our anchorage. Below us, two other junks rode uneasily at the foot of a bleak and barren hill which rose abruptly from water level. Here and there little knots of refugees from one of the junks carrying three hundred of them were huddling over tiny reed fires. Groups of government employees were excitedly discussing the possibility of attack and capture by Communist or bandit contingents. Set back from the dangerous edge of the mud bank were a few haphazardly built reed and thatch huts, whose proprietors sat shivering, their arms akimbo and their hands up the wide sleeves of their padded gowns, waiting expectantly to make a sale of their poor wares. Now and then a fisherman with his indifferent catch and blue with cold would struggle up the slippery bank toward home.

We were fifteen days out of Wanhsien and an indefinite number of days from Hankow, our destination. We were wind-bound for the second day in a great bend of the Yangtze. It was the twenty-fourth of December, 1945. It was to be a memorable Christmas Eve.

It all began with the mistletoe. We had found some shrubbery on a cliff overhanging the river downstream from us. It looked just like mistletoe. It certainly felt like mistletoe. We cut it and stuck it about in our quarters on the junk inside of the woven bamboo hood that was our shelter. It looked quite festive. The only trouble was that all during Christmas week I would get up every morning from a gory bed of crushed mistletoe berries. It was the first time in my experience that the Christmas decorations made a point of getting into bed with me. But we had Christmas decorations!

And, well, after all, it was Christmas; and if a man, by the grace of God, has Christmas in his heart, he is bound to enjoy it under any circumstance.

In the afternoon of that memorable day, surrounded by mistletoe and sometimes sitting on mistletoe (which circumstance added little to the dignity of the assembled clergy), we held a meeting. The Rev. Ziegler had called the two evangelists who were traveling with us, Mr. Pi and Mr. Yang, together to plan the grand strategy for the evening. He had noticed that most of those three hundred refugees were planning to find shelter for the night

* A junk is a Chinese boat.

in a big barnlike building which had up till several months ago been used by the Japanese for a stable. Though it was crumbling, its mud walls and tiled roof were intact enough to give them shelter from the cold wind during the night. Rev. Ziegler suggested that we go there that evening, just before they settled down for the night, to celebrate Christmas Eve with them.

It was sometime after six o'clock that evening, when we were quite sure that the refugees were getting ready for the night, that we prepared to leave the junk. The evangelists lit their paper lanterns and found a Chinese hymnbook or two. The Rev. Ziegler adjusted his violin. Over my shoulders I slung the accordion Rev. R. J. Mueller had kindly left for me to play with when he returned home for furlough. I also took a hymnal with notes and a handful of candles. I had to have light to see the notes. I even have trouble with notes in broad daylight. For that matter, taking the accordion was a mistake in the first place. After a year of calm reflection I have come to the conclusion that the singing of Christmas hymns and a violin solo or two would have been enough. The whole program would have been conducted with smoothness and greater decorum. But, I was ambitious.

Of course we weren't aware of this as we started blithely on our way. Wind laden with wet snow came out of inky darkness and caused us to teeter precariously on the board which served as our gangplank over Yangtze mud and water. I should have been forewarned of what pride cometh before. I nearly fell in. But we all crossed safely and managed to get up the slippery bank without any backsliding. In single file we approached the building which sheltered the refugees near by.

The entrance looked like the jagged maw of a cave. Smoke and the sound of fury issued out of its mouth. Three hundred refugees had about two hundred little fitful fires built of reeds smoking their unwillingness to burn. Babies were squalling. Papas and mammas were shouting at their offsprings or each other. The rest seemed to be carrying on heated arguments. And the house was filled with smoke.

Still in single file we descended into the pit to pass through this bedlam toward the rear of the building.

A number of logs were lying parallel to each other and what we hoped would be our audience, I was able to sit down on one and arrange music and candles on the other. We were ready to begin our Christmas program. It was simply to consist of several Christmas hymns and an address.

I struck some grand chords, three of the four I knew. The evangelist sang clearly and surely. Rev. Ziegler's violin sounded sweetly.

Then the evangelist who was to be the speaker of the evening, because his inflection was closest to that of the Chinese the refugees spoke, asked politely for their attention. One hundred and fifty refugees shouted at the other one hundred and fifty to please shut up and pay attention. The evangelist told them clearly and simply why we had come to them this evening and what the Child born at Bethlehem should mean to them.

Then we rendered another Christmas song.

Then the other evangelist was moved to address them on the meaning of Christmas, elaborating on certain points briefly touched upon by the first evangelist.

Another Christmas hymn was played and sung after his address.

Then the Rev. Ziegler was moved to address the refugees, who were by this time listening very attentively. He told them why he, a foreigner, was here and summed up for emphasis what the other evangelists had told them of the Christ Child, their Savior.

In single file we walked out through the smoke and fire into the fresh air to speak to those who had questions to ask. But when all is said and done, it had been one of the merriest and most purposeful Christmas Eves I had ever spent.

Thus on a cold and blustering winter evening, just in passing, a few wandering, hungry people were touched by the rich, sweet Christmas story of the Gospel.

We are citizens of the most powerful and opulent country in the world. We are members of a Church which for over a century has been blessed with that Gospel in all its rich abundance and soul-satisfying purity. We have the command which nineteen centuries ago already directed us out of love for Him who was born for us that we should bring the Prince of Peace into the hearts of men everywhere without regard for political or geographic boundaries and lead them to life eternal.

To wish such blessed people a blessed, merry Christmas and a blessed, happy New Year would be to wish that they no longer send out their messengers of peace and joy by twos and threes or tens, who touch a wandering homeless people with the Gospel just in passing in a wintry night. It would be rather to wish that they send out their messengers in troops of hundreds which shall grow into an army of thousands, who will lead wandering people everywhere out of the cold and dreary night of their hopeless lives, away from the empty comfort found in the feeble flames built of broken reeds and the choking smoke of blind superstitions, to the light and warmth, the peace and joy, of the household of God and the family of the saints which that little Child born for us at Bethlehem has made possible for them.

Then we would not only have our own mery Christmas at home. Then we would have the joy of sharing in ten thousand merry Christmases.

Industrial and National Peace

By PAUL G. PROKOPY, Manchester, Conn.

No true American can view without alarm the still present industrial strife which followed so shortly after the war that was fought for individual and general freedom and rights. There is, without a doubt, misunderstanding or error on both sides, of labor and management. We do not claim to be judges for individual cases or persons. We believe that a thorough knowledge of all facts is necessary for fair judgment. But we do assert that forced mass strikes, picketing, boycotts, or lockouts reflect neither the American nor the Christian way. There must be no dictators or aggressors on any side, in the industrial or any other field. To demand or rule by sheer intimidation or force; to take the law into one's own hands; worse still, to defy the law; and yet worse, to cause rioting or violence, threatening even the sanctity of human life, liberty, the pursuit of happiness, and the sanctity of the home — this is the beginning of the reign of terror and anarchy.

That our American system of freedom of enterprise, competition, individual initiative, liberty and ability has given to this country unparalleled industrial progress, high standards of living, and individual opportunity for advancement, is generally taken for granted. In this American system,

management and labor work side by side and not in one-sided domination or embattled contention. What the state-dominated socialistic or communistic system has done to freedom of industry and freedom of labor is a matter of record. Neither industry nor labor has prospered anywhere in the world more than in these hitherto free United States of America.

It is hardly necessary to point out that injustice on the part of industry's management (for example, through dictatorial or vindictive lockouts, taking unfair advantage of the laborer, withholding fair pay, tolerating unsanitary or unnecessary conditions which shorten or endanger the lives of workers), may and should be fought by the laborers themselves and Christian leaders in a fair, sane, and constructive way. But, on the other hand, it must be pointed out to labor and its management that threat or violence (for example, through dictatorial demands, regimented strikes, which may do wholesale damage to industry, undermine the welfare of the nation and of the families of the workers themselves) is to be condemned and fought equally. Furthermore, there is no moral nor American right for dictatorial or tyrannical lockouts or strikes, or picketing which threatens or endangers individual life, causes personal injury to those who wish to work, property damage, or takes virtual possession of other people's property. Besides, force usually begets force. And finally, forced mass strikes or lockouts, as a rule, hit at the root of the American system and of that essential freedom for which our men fought and many died in two world wars.

If dictatorship or aggression is permitted in the industrial field, whether on the side of capital or of labor, it is but one step toward more dangerous dictatorship in a wider field — on the part of fanatical men and women who may seek control of the whole nation, in order to satisfy their wild or menacing aggressive ambitions. Against such the war in Europe and Asia has warned us.

Organizations which practically force a worker to sign on the dotted line, prevent him from working where he chooses and as he chooses, which call strikes peremptorily, shutting down factories and plants, abuse and destroy in the end their own purpose. Employers who refuse absolutely to talk over fair requests on the part of labor, discriminate, or deny work unnecessarily likewise violate justice and damage their own interests.

Certainly, the question asked by a number deserves some thought: If our servicemen risked and injured their lives, yes, even laid down their very lives, for so high and holy a cause as human liberty and decency and received, say $60 a month, how shall we justify the extreme demands of some agitators who during the war enjoyed sheltered lives, earned high salaries, and now through threat or organized force hold back reconversion and so harm public and private welfare? Surely Americans know from sports what team work and fair play means, all the way around.

The Bible gives fair and just directions to all, and so essentially also for labor and management. It says, for example, "Love worketh no ill to his neighbor" (Rom. 13:10; "Love doth not behave itself unseemly, seeketh not her own" (1 Cor. 13:5); "Do violence to no man, neither accuse any falsely" (Luke 3:14); "The laborer is worthy of his hire" (Luke 10:7). And the Bible also teaches regard and respect for employers, as it does for all superiors, as well as regard for personal and property rights. See also Matt. 20:1-16. If the principles and precepts of the Book of the Ages were followed, we would without a doubt have a solution not only in the industrial field, but in the whole world for its many ills and aches.

The Layman's Right of Private Judgment

By WALDEMAR B. STREUFERT, Livingston, Calif.

It is safe to assume that if the layman's right of private judgment in doctrinal matters is removed, the visible Church will experience doctrinal decay and ruin. This right is not identical with the principle of those who believe that the individual is to determine and to decide what he wishes to believe. It is a right which has been restored to its proper emphasis through the work of the great Reformer, whom God sent to liberate men from a false traditionalism. It is simply the Berean attitude of *testing what one hears by what one reads in the Holy Scriptures.* Contrary to the claim of some, this privilege by no means results in a spirit of skepticism and religious confusion. It makes for a healthy alertness, a wide-awake mind which questions everything not proved by the word of Scripture. Such a questioning attitude in matters religious is praiseworthy, for it is in holy opposition to a spirit of doctrinal indifference. This privilege of every believer is far beyond any spirit of doubt or pride, for it is definitely motivated and controlled by the standard of doctrine and of life: *the written Word of God.*

In the life of the congregation, there are *proprieties* which are to be observed by those who exercise this right. In fact, there are limits beyond which this privilege cannot go. In other words, the consecrated layman will not abuse the right of judgment to such an extent as to make of the spiritual shepherd *a pleaser of men.*

Aside from this, however, the layman should be encouraged *to exercise* this privilege, inasmuch as the Holy Spirit, God Himself, has trained him in the divine teaching, John 6:45.

Church history is black with the stories of leaders who stifled the exercise of the universal priesthood of all believers, in which is involved this right of private judgment. They identified the Church with the clergy, thus placing the laity in a position of inferiority. What a person believed was to be identical with what the clergy said. Now, it is an excellent thing if the laity have confidence in their pastors. But it should not be a slavish acceptance of their words. *A doctrine is not true simply because the pastor put it that way. He must prove it with Scripture.*

In the centuries preceding the Reformation, ecclesiastical leaders succeeded in thus stifling lay rights by keeping the laity in ignorance. The assumption was that the lay people were too primitive to grasp religious matters. Just as in John 7:49 we hear the Jewish leaders belittling the common people by saying: "But this people who knoweth not the law are cursed." This is an example of how the clergy in various periods of church history *underestimated the competence of the laity to judge doctrine.* Yet even during the Dark Ages, the laity, observing the inconsistency between the clerical teaching and the clerical life, dimly perceived that something was wrong. They knew that they were not receiving the full riches of God.

At times, the laity will teach the clergy. A modernistic rector, who dis-

cards Bible story as fiction, told us recently of his experience at a former charge in South America. One Sunday he decided to allow the British ambassador to occupy his pulpit. Evidently the man preached a better sermon than the congregation had heard in years. What shocked the rector was the fact that this layman believed in the verbal inspiration of the Bible.

The young man blind from birth who was healed by Christ dared to defend Jesus in the presence of the unscrupulous churchmen: "Now we know that God heareth not sinners; but if any man be a worshiper of God and doeth His will, him He heareth. If this Man were not of God, He could do nothing." This aroused the resentment of the leaders, who said: "Thou wast altogether born in sins, and *dost thou teach us?*" Visible Christendom has suffered much from the suppression of the layman's right of private judgment.

It is our particular desire that God would stimulate our laity to become worthy imitators of the young man healed by Jesus. This man suffered abuse and finally excommunication, simply because he refused to accept the authority which the ecclesiastics had usurped in doctrinal matters.

It is a good sign if the consciousness of the laity is awakened to the importance of sound doctrine and to the part which they must play by the help of God in preserving it. It means spiritual growth *in a congregation* of such alert laymen, but it also means decided improvement in conditions *in the church at large.* If the laity had spoken sooner, their words could have stemmed the tide of liberal religion and spiritual decay in the denominations around us. Again, the voice of the universal priests, the watchfulness of consecrated believers, can and will solve for the militant, visible Christendom such grave problems as unionism and separatism.

Our Lord Himself will accept the final verdicts of the believer who has made these decisions *on the basis of Holy Scripture.* Paul combines the thought of the pastor's active ministry with this thought of the layman's right of private judgment. He tells Timothy, the youthful pastor: "But if I tarry long, that thou mayest know how to behave thyself in the house of God, which is the church of the living God, *the pillar and ground of truth.*" 1 Tim. 3:15.

Where this privilege is kept in mind, both pastor and people hold their positions in high regard. The pastor looks down from his pulpit to hearers, sinful as he, but sanctified priests and teachers of God. In humility the devout hearers look up to him who trains them in the Word of Life and accept the message in true faith. With the proper understanding of this privilege of private judgment there follows a mutual respect and deepened harmony such as exists nowhere else in the world today.

A Modern Macedonian Call

On July 10 of this year the Commercial Club of Ventura, Iowa, addressed a letter to St. John's Lutheran Congregation at Garner asking it to establish a mission in that community. The invitation was presented to the voters' assembly, and by a unanimous vote the congregation permitted its pastor, the Rev. W. T. Wolfram, to begin with mission work at that place. The pastor canvassed the field, secured a room in the consolidated school for services and Sunday school, and less than three months later, on Oct. 6, the first Lutheran service was conducted in Ventura. An overflow attendance had to make use of the corridor, for 102 worshipers were present for the first service and 17 pupils for the first Sunday school meeting. A number of highly mission-minded members of St. John's are making sacrifices and are supporting this mission in every way.

A neatly prepared booklet containing the autograph of every worshiper at the first service as well as the order of the service and the names of those assisting at the service will be a valuable document for future generations, since it gives the earliest history of this congregation. The letter sent by the Ventura Commercial Club and a photograph of the first altar, a collapsible altar built by members of the mission, will be added to this booklet.

W. T. W.

In Memoriam

Mr. Emil H. Hartmann, treasurer of the Board of Control of Concordia Seminary, St. Louis, Mo., and also treasurer of KFUO, died suddenly on Nov. 13 at the age of sixty-one years. Both the Board of Control as well as KFUO sustained a great loss in the death of Mr. Hartmann. He was a very methodical man, who at all times kept his books up to date, and he was greatly interested in his Lutheran Church, of which he became a member by confession of faith thirty-six years ago when he joined Pilgrim, St. Louis.

In 1932 he was chosen by the Board of Control to succeed Mr. A. G. Brauer and was appointed in 1933 on the Radio Committee and became its treasurer in 1935. In 1938 he succeeded Mr. Eugene Harms as treasurer of the Seminary Board. He was greatly interested in KFUO, and much of the rapid growth of the station was due to his alert and forward-looking mind.

His keen interest in humanity kept his door open to all types of men who sought advice and guidance in life.

As a child of God's grace, he time and again gave evidence of his loyalty to his Lord and served his church and the community with great faithfulness.

He is survived by his wife and his son, Emil, who is pastor of the Church of Our Savior, Norwood, Cincinnati, Ohio.

ALFRED DOERFFLER

From the European Relief Office

Dear Friend:

Some weeks ago a special call went out to our Church to come to the aid of the hungry and cold in Europe this winter. The response has been glorious. Thousands have sent in special contributions, ranging from a few dollars to a thousand dollars or more. Many hundreds are "adopting" families. Maybe you are one of more than a thousand who are impatiently awaiting a reply for a request for the name of a family for adoption. Or you may be one of another thousand who have written for various kinds of information. Or you may have sent in a check and received only a "cold" receipt in answer to your cordial letter.

We are working overtime every night and Saturdays. A corps of Seminary students is helping. Walther Leaguers are giving their time. A labor shortage exists here in St. Louis, and so we cannot get the necessary clerical help. Believe us, the responsibility of a growing pile of unanswered letters gives us grave concern, because we know how eager you are to render assistance. Rest assured that we are doing everything possible to answer your letter and queries at the earliest moment.

Yours with a joyous "Thank You" for your readiness to help your needy fellow men throughout the world and a humble plea to be patient with our unavoidable tardiness.

Sincerely yours,

THE EMERGENCY PLANNING COUNCIL

L. MEYER, Executive Director

They Who Love His Appearing

By RICHARD R. CAEMMERER, St. Louis, Mo.

Christians of the Millennialist, or Dispensationalist, persuasion sometimes reproach us for leaving out of our faith a hope in the return of Christ.

In one sense that reproach is unjustified. We confess with one accord: "From thence He shall come again to judge the quick and the dead." St. Paul tells Timothy, and we follow his counsel, to look forward to the crown of righteousness, "which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing." We do not find in the clear Word of God any statement that Jesus will reign with His followers, before or after His return, for a thousand years in a special state prior to the new heavens and earth of eternity. But we do very much see in the Word of God the clear account of our Lord's return to Judgment and the clear counsel to be strong in the faith to that great moment — or to our death, which for practical purposes brings us face to face with that moment.

In another sense, however, we may perhaps take to heart the criticism that the return of Christ occupies too little of the horizon of our Christian thinking.

Logically we fit it into the picture well enough, perhaps. Certainly the world is coming to an end. Certainly Jesus Christ is coming to judge the quick and the dead. The coming fits beautifully into the sequence of events.

But like all the facts of our faith, the second coming is to be not merely an item of information, but a power to live by. Judged by that standard, the coming of our Lord is not the force that it should be.

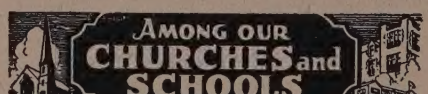
The second coming should stand before us as a warning against the forces that seek to break our hold on Christ as our Savior, a warning to watchfulness and soberness. Around us and in us the devil, the world, and our flesh tend to blot out the clear, bright consciousness of Christ as Lord and to replace it with concern for self, with lusts of self-indulgence and pride. Their chief weapon in the latter days, and a very mark of the coming of the end, is fear. Never in the history of mankind have men been so perturbed by fears of one another, fears of insecurity, fears for the future, fears of themselves, as they are in this "atomic age." But fear is a quite efficient device for blanking out of the heart the trust in God and the hold on Christ.

Another tool in the hands of the enemies of faith is irresponsibility. They seek to implant in Christians a worldly disdain for duty, a belittling of the daily calling, a joining in the worldly bleat "What's the use."

So it is that we Christians too need the reminders of the Word of God to watchfulness and faithfulness in view of the Lord's return. For the coming of Christ reminds us constantly of two facts. One is that our faith, if it is to be a faith at all, must be faith to the end. "When the Lord cometh, will He find faith on the earth?" — that is the great inquiry of our Savior. The Christian's faith is not to be a momentary subscription to a doctrine, but a clinging to the lifeline, with the very clutch of life on life, right out to the moment when the work of rescue is complete and he is forever with the Lord.

The other great reminder of the coming is that the one plot and purpose of this present world is to be a proving ground for faithfulness. That is the blessed man whom the Lord at His coming will find faithful — that is the refrain of Christ's interpretations of our present life. What counts in that life is its hold, every moment, on Christ; and that hold means a life busy, every moment, at the tasks which He gives with the love which He gives. It is significant about the Savior's teachings concerning His coming that always the accent is on what kind of people, in view of the coming, we shall be — now!

In these days of fear and faithlessness we can well refresh in our minds our welcome of the Lord's return, and resolve more truly to be numbered with those who love His appearing.



News from Concordia Seminary

The Rev. Prof. Martin H. Franzmann, formerly of Watertown, Wis., and Dr. Louis W. Spitz of St. Paul's College, Concordia, Mo., were installed as new members of the St. Louis faculty in a solemn Choral Vesper Service held in Pilgrim Church on Nov. 3. The new professors were escorted into the church by the members of the faculty in an academic procession. The Seminary Chorus chanted the Psalm and the Responses and rendered an anthem under the baton of Dr. Wm. B. Heyne, and Dr. Louis J. Sieck preached on 2 Tim. 3:15-17, stressing the necessity of keeping the fountain pure by insisting on the inerrancy of the Bible and pledging our theological professors to the Confessions of the Lutheran Church. The Rev. Alfred Doerffler, chairman of the Board of Control, conducted the rite of installation. A reception to the new men and their families followed the service.

On the following morning, at the time of the chapel hour, the silver anniversary of Dr. Wm. Arndt as teacher at Concordia Seminary and of Prof. Alex Wm. C. Guebert's ordination to the ministry of the Gospel was observed. President E. L. Roschke of the Western District preached on Heb. 13:7.

The same evening, at a social gathering of the Seminary family (including the women) in Koburg Dining Hall, the celebration was continued. After a light repast Dr. J. T. Mueller, on behalf of the assembly, congratulated Dr. Arndt; Dean Richard A. Jesse felicitated Professor Guebert; Dr. Paul Bretscher welcomed Professor Franzmann; and Dr. Walter R. Roehrs welcomed Dr. Spitz. The men addressed responded in words that came from the heart and touched the heart. Dr. Sieck made the concluding address, introducing new members of the Seminary family and mentioning other anniversaries just past or impending. Dr. Theo. Graebner, who has been ill for several weeks, was sufficiently restored to be present at this gathering. Dr. W. G. Polack acted as master of ceremonies; Mrs. R. R. Caemmerer accompanied the community singing; and Dr. Caemmerer led in the Latin song of welcome sung by the faculty. K. K.

Assignment of Midyear Graduates

On Nov. 5, 1946, a subcommittee of the College of Presidents met at Concordia Teachers College, River Forest, Ill., to assign positions to a number of midyear teacher graduates. Present at the meeting were: President W. F. Lichtsinn of the Central District, chairman; President Paul Juergensen of the Southern Illinois District, secretary; President C. Hesse of the Iowa District East; President F. A. Schwertfeger of the South Wisconsin District; President A. H. Werfelmann of the Northern Illinois District; the River Forest Placement Committee: Dr. A. W. Klinck, Dr. A. V. Maurer, and Professors Theo. Kuehnert, Alfred Schmieding, and A. Beck; Dr. L. G.

Bickel of Seward; and Secretary of Schools A. C. Stellhorn, through whose office the District Presidents are clearing all calls and applications for teachers.

The number of calls for teacher candidates was 14. One of these was withdrawn, one was canceled by the committee, and three were direct calls. This left nine calls for assignment.

The number of applications for woman graduates or supply teachers was 13. Two of these named the person wanted.

The candidates and woman graduates at the disposal of the committee are listed below, together with the places assigned:

River Forest Graduates, November, 1946

Hildebrandt, Wilbur (4)*, Trinity, Manistee, Mich. Temporary.**
Klammer, Werner (4), St. James, Howard Lake, Minn. Temporary.**
Meyer, Theodore (3), Trinity, West Chicago, Ill. Direct call.
First English, New Orleans, La. Assigned.
Morgenthaler, Geo. (4), Luther Institute, Chicago, Ill. Direct call.
Abel, Evelyn (3), St. Peter's, East Detroit, Mich.
Hetzke, Luella (3), Pilgrim, Santa Monica, Calif.
Roehrich, Margaret (3), Trinity, St. Joseph, Mich.

Seward Graduates, January, 1947

Buls, Alfred (4), St. Paul's, Sidney, Nebr. Temporary.***
Hillman, Paul (4), Redeemer, Denver, Colo.
Rhode, Clarence (3, 1939), Buffalo-Oconto, Nebr. Direct call.
Orphan Home, Des Peres, Mo. Assigned.

River Forest will have only one graduate in January: Miss Lucille Petersen, assigned in advance to Grace, River Forest. Seward has no midyear woman graduates. Mr. Clarence Rhode of Seward graduated in 1939, taught school two years, and then enlisted in the Army. Mr. Werner Klammer is a former St. Louis student.

Of the 14 calls, seven were assigned to five candidates; hence only five will eventually be supplied. Of the 13 requests for supply teachers, two were assigned to candidates and three to woman graduates; unsupplied, eight.

Oh, the need for teachers! May the Lord of the harvest hear our prayers!

A. C. STELLHORN

* Number of college years.
** Could not meet music requirements of calls.
*** Congregation submitted a regular call, but is asked to take the candidate temporarily because of a physical condition of the latter.

Lutheran Seminary Students Form Association

Theological students from ten Lutheran seminaries met at Wartburg Theological Seminary, Dubuque, Iowa, October 23 and 24 and approved a constitution, organizing themselves as "The Association of Lutheran Seminarians." For two years meetings have been held under the name of Lutheran Interseminary Fellowship.

The purpose of the association is to provide opportunity for personal acquaintanceship among the students of Lutheran seminaries in America, to communicate ideas concerning student activities, to encourage the spiritual life of Lutheran seminarians, to stimulate the spirit of scholarship, and to effect a better understanding of problems which face the Lutheran Church at large.

Membership in the association is open to students of all Lutheran seminaries in America who ratify the association constitution, but visitors from other Lutheran seminaries will be encouraged.

Elmore Carlson of Augustana Theological Seminary, Rock Island, Ill., was elected chairman of the association for the coming year.

Concordia Theological Seminary, St. Louis, Mo., will be the host for the 1947 conference.

Seminaries represented at this meeting were: Chicago Lutheran Theological Seminary, Maywood, Ill.; Augustana Theological Seminary, Rock Island, Ill.; Concordia Theological Seminary, St. Louis, Mo.; Suomi Theological Seminary, Hancock, Mich.; Northwestern Lutheran Theological Seminary, Minneapolis, Minn.; Luther Theological Seminary, St. Paul, Minn.; Trinity Theological Seminary, Blair, Nebr.; Western Theological Seminary, Fremont, Nebr., and Evangelical Lutheran Seminary, Capital University, Columbus, Ohio.

Lutheran Standard

Southeastern District Teachers Meet

"The Lutheran Day School Teacher and His Ministry" was the theme of the second annual meeting of the Southeastern District Lutheran Teachers' Conference, which was held in Charlotte, N. C., on Oct. 24 and 25. In attendance were 13 regularly called teachers, four lady teachers, four Seminary students teaching in the District, and four pastors.

Highlighting the conference and carrying out the theme were the very informal panel discussions on the Lutheran teacher as principal, as youth director in the congregation, and as music director. President Rudolph Dobberfuhl read the Centennial essay. On Thursday afternoon, members of the conference attended a lecture demonstration on audio-visual education led by Dr. H. Perry, head of the North Carolina State Department of Public Instruction.

A memorial to the Southeastern District Board of Directors was drawn up by the conference to the effect that the former lay "plans to make possible the engagement of a full-time Director of Christian Education at the earliest possible date." The final draft of the constitution was also accepted. Future conferences will also be held during the third week in October. Next year the faculty and congregation of Trinity, Mount Ranier, will be the hosts. Officers of the conference, elected last year to serve a two-year term, are Rudolph Dobberfuhl, Mount Ranier, Md., president; Victor Brott, Hickory, N. C., vice-president; and Wilbert E. Krause, Charlotte, N. C., secretary-treasurer.

WILBERT E. KRAUSE, *Secretary*

New York Lutherans Observe Reformation Day

The Waldorf-Astoria, forty-million-dollar hotel, often called the "City within a city," said to have a floating population of 3,225 persons per day, was the scene of a New York Reformation service, Sunday, Nov. 3, a unique intersynodical affair sponsored by the Lutheran Society, Inc., of New York, N. Y. More than 2,000 Lutherans coming from congregations of all synods represented in the Metropolitan area crowded the grand ballroom and adjoining reception rooms for this service. Speaking on the topic "Reformation Today for the World of Tomorrow," Dr. O. Frederick Nolde, Dean of the Graduate School of the Lutheran Theological Seminary, Mount Airy, Pa., and a member of the Commission on a Just and Durable Peace, delivered the chief address of the celebration; Dr. Clarence C. Stoughton also addressed the large gathering. Others who participated were: The Rev. Albert L. Neibacher, the Rev. Otto George Gerbich, and the Rev. Dr. Fredrik A. Schiotz. A mass choir under the direction of Anton Droge rendered the anthems: "Now Thank We All Our God," Mueller; and "Great Is the Lord" from *The City of God* by Matthews. The Rev. George Wehmeyer presided at the organ. A congregation estimated at well over 2,000 took part in the congregational singing, which included the hymn of the Reformation: "A Mighty Fortress Is Our God."

The large platform of the Waldorf-Astoria ballroom was transformed for the occasion by the usual altar appointments of the Lutheran Church and the display of the flags of the United Nations. In a processional of the clergy, which opened the service, every variety of vestments used in the Lutheran Church was on display.

The liberal offerings of the service were designated for Lutheran World Relief and the work of the Lutheran Welfare Council among its thirty-five agencies and institutions.

J. F. E. NICKELSBURG

Midwest Institutional Workers' Conference

Concordia College at Milwaukee was host to the Midwest Institutional Workers' Conference on October 22 and 23. Though this was the first time that institutional missionaries of the Midwest States met outside the Chicago area, the conference was well attended. Some two score full- and part-time chaplains serving in public institutions spent two most profitable days in considering matters related to their specialized field of work.

The following papers were presented: "The Missionary in Mental Institutions," by Rev. M. A. Schneider, Shawano, Wis.; "The Pastor with the Patient in the Hour of Death," by Rev. B. H. Schrein, Chippewa Falls, Wis.; "Way and Means of Stimulating Spiritual Growth," by Rev. A. A. Fenner, Cincinnati, Ohio; "Mental Mechanisms," by C. Adam, Kankakee, Ill.; "The Proper Distinction Between Law and Gospel," by Rev. M. Ilse, Sr., Cleveland, Ohio.

On the afternoon of October 22 word was received that the dean of the conference, Dr. E. Duemling of Milwaukee, had just passed to his eternal rest. That very session had been opened with intercessory prayer on behalf of the brother. Pastor Duemling had hoped to be able to attend the conference and to deliver a paper on the subject: "How to Meet the Personnel in Public Institutions."

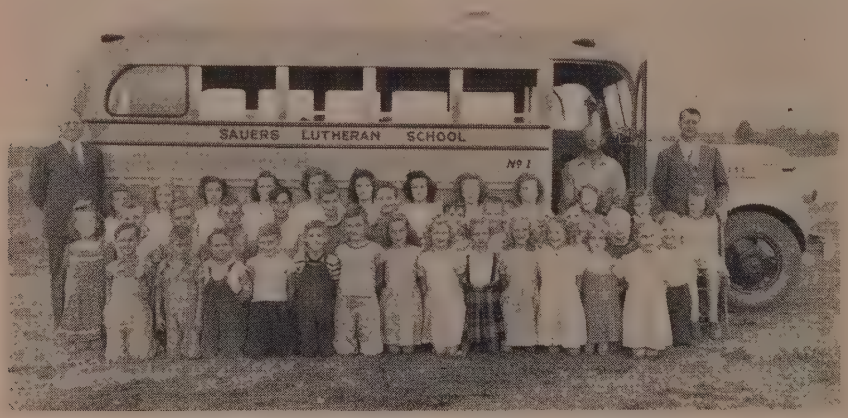
The public press of Milwaukee evinced considerable interest in one phase of Pastor Fenner's paper, in which he treated the Bible correspondence course as a most effective means for stimulating spiritual growth. A number of our missionaries are now using this method of instruction and are most enthusiastic about it. Each week the patient receives a study sheet with a number of questions based on a designated portion of the Bible. These are answered by the patient and then corrected and graded by the missionary.

Kankakee, Ill. C. Adam

Seymour, Ind., Church Solves School Problem

St. John's Ev. Lutheran Congregation, R. 3, Seymour (Sauers), Ind., was organized in 1840. Christian education has been fostered by this congregation since its very beginning. At first the pastors taught school. The first teacher of the congregation was Mr. J. Kaeppel, who was installed in 1854.

In 1869 a branch school was organized in the northern part of the parish. This school became known as the North District School. In 1888 another branch school was begun in the southern part of the parish. This school is known as the South District School.



School Bus Operated by St. John's Congregation, Seymour, Ind.

Standing behind the pupils: at the right, Pastor Alvin A. Mueller; next to him, Mr. Elmer Benter, the bus driver; at the left, Mr. E. W. Rieckers, the teacher

The original school, located near the church, is known as the Central District School.

Owing to the death, last May, of Mr. Henry Rahn, for twenty-six years teacher of the North District School, and owing to the small enrollment and general teacher shortage, the congregation last August decided to consolidate its schools. However, no suitable building seemed available to carry out this resolution immediately. But the North District School was closed, and the children from that school attend the Central District School.

In order to solve the transportation problems of the children attending the Central School, the members of the North and Central Districts have purchased a new regulation public-school bus at a cost of $3,050. This bus was put into operation on Oct. 14 and makes approximately fifty miles a day conveying the children to and from school.

At its last meeting the congregation elected a planning committee. This committee is to study and promote a new school and parish hall building project for the congregation. A building fund has been established, and as soon as conditions permit, the new building will be erected.

The Rev. Alvin A. Mueller is pastor of the congregation. Mr. E. W. Rieckers is teacher of the Central School, enrollment 37. Mr. A. J. Hischke is teacher of the South District School, enrollment 24. Corr.

Prominent Lutheran Editor Dies

Dr. L. G. Abrahamson, the grand old man of Augustana, who was ninety years old on March 2, passed away on Nov. 3, 1946, at Rock Island, Ill. From 1908 to 1940 he was the editor of *Augustana*, the official Swedish publication of the Augustana Synod, and as such did much to keep alive the Lutheran consciousness in his branch of the Church.

He was born in Sweden, the son of Laurentius G. Abrahamson, and emigrated with his parents to Pennsylvania in 1868. In 1870 his parents became members of the First Lutheran Church of Jamestown, N. Y. In 1872 he relinquished a lucrative commercial position and began to study for the ministry in Augustana College, then at Paxton, Ill. He completed his studies at Rock Island in 1880 and became pastor in the Altona-Wataga parish in Illinois. Six years later he began his 22-year pastorate in Salem Church, Chicago. His wife preceded him in death in 1943. He is survived by three daughters.

Abrahamson was at one time president of the Illinois Conference and served on numerous boards of his Church for more than fifty years. He made six trips to European and Mediterranean countries. Augustana College in 1900 honored him with the degree of D. D. and King Oscar of Sweden with a number of decorations in recognition of his work as a churchman.

K. K.

God, Bless That Missionary!

"Etubom, Joseph Eka Ete sent word that he wants to see you."

"Who is he, and what does he want?" I asked, grumbling because again my preparation of an Efik sermon was interrupted.

"He is dying." That gave me no choice.

Joseph Eka Ete was a "big man" in the village council, because he was the head of a large "ekpuk." (An "ekpuk" is a joint family, to which all the descendants of the founder, who lived generations ago, belong; it is a unit of native government and cooperative activity.) He had become a communicant member of the Lutheran Church during the ministry of

Dr. Nau. The pull of heathenism, however, had been very strong, tempting him to rejoin several secret societies, to marry several more wives, and to purchase some powerful *jujus,* especially three bottles of *mbiam,* upon which the heathen take their oaths. Joseph was a "big man"—with a guilty conscience.

I found the dying man lying on a mat near a small fire; he was only skin, skeleton, and conscience. He quickly confessed his sin of polygamy; this was simple, for now he had only one wife, the others having died or having deserted him. His bottles of *mbiam* he gave to me. His other *jujus* I could destroy. But he still hoped to enter heaven because he had obeyed God's Ten Commandments.

The only words I dared speak were Law, explaining God's holy will and man's disobedience and applying these truths to his conscience. The Word took effect, the Holy Spirit humbling this "big man." But just at that moment his body required attention; so I paused and walked away. Several minutes later his sons reported, "Father is dead."

My heart sank. Joseph had died having heard only Law, without one word of Gospel! I rejoiced, I assure you, when he regained consciousness after his faint. Without delay I now taught also the Gospel, again reminding him of his sin and then showing him the fullness of the Lord's forgiving love. The merciful Holy Spirit prompted him to make a confession of his sin and of his faith and hope in Christ. I could tell him, "The Lord hath also put away thy sins."

Joseph's last words, three hours later, were: "God, bless that missionary!"

The next day the dying convert's prayer was answered. By means of the funeral sermon the Holy Spirit brought another old heathen, Asuquo Ude Ekong, to a decision to take instruction for Baptism. God, bless all our missionaries! CARL RUSCH

Letters from Readers

GOSPEL HYMNS?

DEAR EDITOR:

Just wanted to let you know that I read with deep interest and approval both the article of Oct. 8 (WITNESS) on "Our Mission to the Highways and Byways" and also the letter on "Gospel Hymns" by Martin Simon. We have begun a regular Sunday evening Gospel Song Service, which is very informal. We find that in this type of service people aren't so frightened or backward as in a strictly liturgical service. We throw out all custom and tradition foreign to the unchurched, sing all of the old Gospel songs, and then climax the evening with an evangelistic message. We have found as a result that we are reaching people whom we otherwise couldn't reach, and they're enjoying the services. We're also reaching people from both sides of the track. Last Sunday we had a millionaire in church who has no church connection, and we also had some from the other side of the tracks. Our Sunday morning worship is, however, in keeping with Lutheran form. Just wanted to add, Simon has a good idea as far as I'm concerned. It works! It reaches souls! Need any further arguments be necessary?

Carrollton, Ill. ARTHUR KAUL

GIVE THE WORD A CHANCE!

The Word of God, as taught in our Sunday school literature, is still "living and powerful." Heb. 4:12. We who have grown up on it often fail to appreciate it until "outsiders" show us the value of what we have. Here is a case in point.

N. N. taught in our Sunday school 12 years ago. A little girl to whom she was giving a foster home attended the Beginners' Class one year. Then the family moved to a little town in New Hampshire, where there was one struggling, modernistic church. The child enrolled in the Sunday school, attended several years, but discovered that the class was studying nature and human nature instead of nature's God. Gradually the children of the church lost interest in Sunday school, and finally the last few refused to attend.

N. N. went to the minister, promised to revive the Sunday school on condition that she could use Lutheran literature. He agreed. Last week she wrote me: "When I took over the class, we had two children — mine and the daughter of the "superintendent." I got them up to seven, had regular attendance, got them to doing memory work and homework, and they *loved* it. This year I have brought the class up to 12, and, by canvassing, the minister and the trustees have obtained about 28—30 more children who will attend. We will use a school bus to round them up, because they are all in the rural district.

"Last June, instead of the usual recitation of little 'pieces' by the children, I prepared a set of questions, and for fifteen minutes the children answered questions as fast as the minister could fire them. The trustees and the minister were so pleased that they have agreed to use our lesson books again this year. I am most grateful for your help in getting the lesson books. Your efforts have not been in vain. These children are really interested, are studying and learning."

Our thanks to the editors of Concordia Sunday school literature! The Word of God still "worketh effectually." Let us keep our eyes open for opportunities to put it to work. REV. ELMER A. KETTNER

V. D. M. I. AE.

DEAR SIR:

No doubt all who use the services of the Concordia Publishing House have had occasion to admire the choice of a motto:

VERBUM DEI MANET IN AETERNUM

"The Word of God abideth forever"

An interesting bit of information concerning the prior use of this doctrinal slogan is furnished the writer in reading *Our Fathers' Faith and Ours,* by Dr. David S. Schaff, G. P. Putnam's Sons, 1928. (This work is styled "A Comparison Between Romanism and Protestantism.")

In setting forth the Protestant position of standing entirely upon the revealed Word over and against the Word *plus* tradition and Church interpretations, Dr. Schaff mentions the controversy between Drs. Luther and Eck, the latter taking issue with Luther for setting aside St. Bernard and even St. Augustine. Luther then wrote: "If a thousand Augustines and a thousand churches were against me, I am sure that the true Church holds with me to the true Word of God." On another occasion he said, "It is my custom, following the custom of Augustine, reverently to follow up the stream to the source."

Luther gained staunch followers, including important figures in the secular world, by his bold stand for the SOLA SCRIPTURA. It is revealed that John, Elector of Saxony, became so confirmed in this truth that he had inscribed on his plate, standards, and the sleeves of his lackey the initials of our precept: V. D. M. I. AE.

May we see the broadening of the cognizance of our firm foundation during the ensuing year. Our maxim may well be elucidated by our fellows, particularly in their various observances of the Reformation Festival.

Sincerely yours in Christ,

Englewood, N. J. A. H. C. PETERSEN

WANTED—ALL-WEATHER CHURCHES

Have we made substantial progress in the year that is past, or are we in the same old rut of putting the things of the kingdom of God and His righteousness last instead of first? In June many churches closed their Sunday school, as usual, for a three months' vacation. Motion picture places did not close. I was told that it was very hot under the big tent the day the circus came to town, but my informant went with his five-year-old boy. Perhaps the amount of good that the boy would have got out of Sunday school instead would have been negligible, but at least he would not have learned that grownups considered the circus more important than Sunday school and that church is a place to be shunned in the months when we are likely to have some hot Sundays.

Cleveland Heights MYRA COWLES

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Frederick Koehler (d. Oct. 18, 1946) was born Sept. 1, 1870, at Smalcalden, Hesse-Nassau, Germany. Through Mrs. Moritz Anding of Minneapolis he was induced to come to America to study for the ministry. In 1885 he entered Dr. Martin Luther College at New Ulm, Minn., for his pre-theological course. In 1893 he received his diploma from Concordia Seminary, St. Louis. He served in the active ministry for forty-nine years — 1893 to 1898 at Hutchinson and 1898 to 1942 at Nicollet, Minn. After his retirement he was a member of St. Paul's at Waseca,

later of St. Paul's at Blue Earth. On July 25, 1894, he married Lydia Albrecht of New Ulm, who died on July 31, 1943. He is survived by six sons and two daughters. Two sons are pastors, Arthur, Vice-President of the Minnesota District of the Wisconsin Synod, and Adolph, now of Janesville, Minn., formerly a missionary in China and an instructor at Concordia Seminary, St. Louis. Funeral services were held on Oct. 21 at Blue Earth and Nicollet, and the burial took place at Waseca, Minn. The Revs. A. Ackermann, E. J. Marxhausen, E. Schaller, and R. C. Beisel officiated. R. C. BEISEL

The Rev. Frederick Schumacher (died Oct. 22, 1946), the oldest son of the Rev. John and Pauline (Kaase) Schumacher, was born at Hamilton, Tex., Aug. 8, 1893. He received his education in the school of Redeemer Church in Louisville, Ky., to which his father had been called, at Fort Wayne, and at St. Louis. Upon his graduation in 1917 he was called to Redeemer Church in Memphis, Tenn. In 1919 he became the successor of his father in Redeemer Church, Louisville, where he ministered until the end of his life. He also served the Central District as a Visitor for many years, and during the late war as a key pastor for the Army and Navy Commission at Nichols General Hospital and Fort Knox. He was also very active in the Louisville Federation of Lutheran Churches. On June 4, 1919, he married Miss Elsa Huesemann of St. Louis. This union was blessed with three sons and two daughters, who survive the father. Two sons are preparing for the holy ministry, and one daughter is teaching in Redeemer School in Louisville. Mrs. Schumacher was called home in 1936. — At the funeral on Oct. 25 the undersigned spoke to the family and preached the sermon, the Rev. Omar Rau officiated at the altar, the Rev. W. C. Birkner represented the Central District, and the Rev. G. Reschke read the committal in Cave Hill Cemetery.

R. P. LEHMANN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Joyful Tidings. A Children's Christmas Service. By J. A. W. Wiersig. Concordia Publishing House, St. Louis 18, Mo. 16 pages. 6 cents, postpaid; dozen, 60 cents and postage; 100, $4.00 and postage.

"Let Us Now Go Even unto Bethlehem!" 19 pages. Same prices.

Both of these programs for a children's Christmas service contain order of service, responsive reading, hymns, some with full score for voices and organ. They are excellent. S.

Christmas. An American annual of Christmas literature and art. Volume 16. 68 pages, 10½×14. Augsburg Publishing House, Minneapolis. $1.00.

Again, turning the pages of this sumptuous gift volume, the reviewers will say — "He's done it again!" — meaning Randolph E. Haugan of the Augsburg Publishing Co. Pen drawings, half-tone cuts, beautiful oriental scenes, American winter scenes, fanciful decorations of the articles and stories, and all of it in the most beautiful proportion and perfect taste. A finer Christmas memento, for one dollar, can hardly be imagined. G.

The Lutheran Annual. 1947. Centennial Edition. Concordia Publishing House, St. Louis 18, Mo. 224 pages. 25 cents.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1947. 224 pages. 25 cents.

There are thousands of our readers who have been waiting for these publications. They know them, and they prize them highly. To them we do not need to describe the contents, but we would remind them and all others that these are centennial editions, which gives them a peculiar, unique value. For the *Annual* Dr. W. G. Polack, professor of history, has written a number of interesting articles on the history of the Lutheran Church, to which he has added also biographical notes.

One thing we would add, which we have said at other times, but which is important enough to be repeated. We who know the value of the *Annual* should certainly see to it that we take it with us on our journeys and that we send it to those who are away from home. The information which it supplies may be of inestimable value to them when they need it most. S.

Music

Reviewed by Walter Wismar

Continued from previous issue

No. 1947. Paean. By W. A. Goldsworthy. H. W. Gray, publisher. 16 cents.

A short praise anthem of eight pages for combined senior, junior intermediate, and youth choirs and organ. The youth choir sings in four parts, S. A. T. B., the intermediate in two parts treble, most of the youth choir in unison.

No. 1960. The Lord Is My Shepherd. By Joseph W. Clokey. H. W. Gray, publisher. 16 cents.

A seven-page anthem arranged for mixed voices by the composer; also published for S. S. A. A. T. T. B. B. A fine anthem for New Year's and for many other occasions.

No. 1982. Alleluia. By Frederick C. Schreiber. H. W. Gray, publisher. 16 cents.

Variations on the Cologne melody *"Lasst uns erfreuen,"* found in the *Lutheran Hymnal.* An anthem of eight pages for mixed voices and organ, with a soprano solo soaring to high b-flat. A great chorus number.

Masterpieces of Organ Music. — Folio No. 44. Christian Erbach: Versetten, Introit 5. Tone, Ricercare. — Folio No. 45. Preludes by Flor, Kolb, Krieger, Pachelbel, Praetorius, Tunder, Schildt, Norman Hennefield, Editor. Each folio, $1.50.

Erbach was organist in Augsburg, succeeding Hans Leo Hassler. The notes and explanations for this fine church music are excellent. The preludes of Folio No. 45 are useful as introductions or postludes; they are not based on chorale melodies.

No. 2004. What Child Is This? Arranged by Charles Black. Published by the H. W. Gray Company, Inc. 18 cents.

This Christmas anthem on the English folk melody Greensleeves, with text by William C. Dix, has been arranged for combined adult and children's choir, with solos for soprano, baritone, and children in unison. Suitable for concert.

No. 1998. As the Shepherds were Watching. Arranged by Ralph E. Marryott. H. W. Gray, publisher. 16 cents.

A free arrangement of an English carol for mixed voices and children's choir ad lib., six pages, a cappella.

No. 2001. Bohemian Carol. Arranged by Norman Coke-Jephcott. H. W. Gray, publisher. 15 cents.

A traditional Christmas carol of four pages for mixed voices and organ. A cradle song, having a strong resemblance to the old German *Volkslied "Schlaf, Kindchen, schlaf."* It ends with a reference to the crucifixion.

No. 1952. Let Our Gladness Have No End. Arranged by Claude Means. H. W. Gray, publisher. 15 cents.

A Christmas carol-anthem of four pages for mixed voices a cappella, based on an old Bohemian carol. Two lines are given over to a S. S. A. choir. A joyous number.

No. 1959. Praise the Lord, O My Soul. By Frederick C. Schreiber. H. W. Gray, publisher. 20 cents.

A prize anthem of the American Guild of Organists for 1945. Text, Psalm 103:1-4. A good, big number of sixteen pages for a large choir; strong harmonies, polyphonic, fine imitations. For Thanksgiving and other festival occasions.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

CANDIDATES

Ordained and Commissioned:

Klatt, Norman E., as missionary at large in Central Illinois District, Hoopeston, Ill., by J. G. Kaiser, 19. Sun. p. Tr., Oct. 27.

Shibata, George T., as missionary at large in the Atlantic District, in St. John's Church, Bridgeton, N. J., by Pres. H. J. Rippe, 19. Sun. p. Tr., Oct. 27.

Ordained and Installed:

Wiltenburg, Robert, in St. John's Congregation, Niles, Ill., by Otto F. Arndt, 18. Sun. p. Tr., Oct. 20.

PASTORS

Amt, Paul, as missionary to the Negroes in Fort Wayne, Ind., by Walter Klausing, 13. Sun. p. Tr., Sept. 15.

Hillmann, A. L., as missionary in the University District, Seattle, Wash., in Zion Church, Seattle, Wash., by Carl H. Bensene, 16. Sun. p. Tr., Oct. 6.

Lutz, Arnold J., as missionary to India, in Mount Calvary Church, St. Louis, Mo., by A. J. Lutz, 20. Sun. p. Tr., Nov. 3.

Installed:

Baumgartel, Clarence A., in Trinity Congregation, Baldwin Park, Calif., by Richard G. Deffner, 19. Sun. p. Tr., Oct. 27.

Becker, Philip, in Zion Congregation, Yorkton, and in St. Paul's Congregation, Springside, Sask., Can., by A. O. Borchardt, 6. Sun. p. Tr., July 28.

Benecke, Fred C., in Immanuel Congregation near Cecil, Wis., by H. E. Wians, 21. Sun. p. Tr., Nov. 10.

Bernthal, H. T., in Greenfield Park Congregation, Milwaukee, Wis., by J. H. Baumgaertner, 18. Sun. p. Tr., Oct. 20.

Blankenbuehler, L. W., in St. Paul's Congregation, Parkersburg, W. Va., by Prof. L. Blankenbuehler, 19. Sun. p. Tr., Oct. 27.

Brustat, August W., as Executive Secretary of Christian Education in the Atlantic District, by Geo. J. Meyer, Oct. 10.

Bultmann, Norman L., in Zion Congregation, Arnold, and in Trinity Congregation, Callaway, Nebr., by D. F. Luebke, 20. Sun. p. Tr., Nov. 3.

Fink Otto J., in Redeemer Congregation, Westbury, N. Y. by Arthur R. Hanser, 20 Sun. p. Tr., Nov. 3.

Franzmann, Martin H., as Professor at Concordia Seminary, St. Louis, Mo., in Pilgrim Church, St. Louis, Mo., by Alfred Doerffler, 20 Sun. p. Tr., Nov. 3.

Gebhardt, Arnold H., in Immanuel Congregation, Logan, Iowa, by Wm. Schuelke, 21. Sun. p. Tr. Nov. 10.

Golisch, Clarence F., in Trinity Congregation, Reese, Mich., by W. Schoenow, 20. Sun. p. Tr., Nov. 3.

Halvorson, Lyle W., in Our Savior Congregation, Rochester N. Y., by Herbert E. Plehn, 18. Sun p. Tr., Oct. 20.

Hansen, H. M., in Immanuel Congregation, near Campbell Hill, Ill., by H. C. Welp, 20. Sun. p. Tr., Nov. 3.

Hofmann, E. L., in St. Luke's Congregation Wheaton, Kans., by R. Hildebrandt, 20. Sun. p. Tr , Nov. 3.

Hubert Albert, in Pilgrim Congregation Lake City Iowa, by E. A. Fritz, 20. Sun. p. Tr., Nov. 3.

Krueger, Ralph E., as assistant pastor in Salem Congregation, Buffalo, N. Y., by A. F. Krueger, 21. Sun. p. Tr., Nov. 10.

Leber Howard H., in Trinity Congregation, Wellsboro, Pa., by Fred W. Van, 20. Sun. p. Tr., Nov. 3.

Lindemann, Robert F., in Redeemer Congregation, Flushing Heights, N. Y., by Fred H. Lindemann, 19. Sun. p. Tr., Oct. 27.

Linnemeier, O. W., in St. John's Congregation, near Jonesville, Ind., by Edw. Hoeferkamp, 21. Sun. p. Tr., Nov. 10.

Michael, M. J., in St. John's Congregation, Clifford, Ont., Can., by Pres. F. Malinsky, 11. Sun. p. Tr., Sept. 1.

Mueller, Arnold G., in Grace Congregation, Franklin, Nebr., by Alvin Becker and in Redeemer Congregation, Bloomington, Nebr., by M. Schabacker, Sr., 18. Sun. p. Tr., Oct. 20.

Otke, A. F., in Grace Congregation, Camrose, Alta., Can., by W. A. Raedeke, 20. Sun. p. Tr., Nov. 3.

Otto Robert, in Grace Congregation, Jesup, Iowa, by H. J. Heilmann, 13. Sun. p. Tr., Sept. 15.

Raatke, Arthur, in Immanuel Congregation, Detroit, Mich., by Conrad J. Engelder, 20. Sun. p. Tr., Nov. 3.

Ramming, Martin E., in Holy Cross Congregation, Wichita, Kans., by L. H. Deffner, 19. Sun. p. Tr., Oct. 27.

Schultz, Arthur L., in St. Paul's Congregation, Hollandale, Minn., by H. L. Bussmann, 20. Sun. p. Tr., Nov. 3.

Seltz, Martin L., in Trinity Congregation, Boone, Iowa, by E. H. Widmann, 20. Sun. p. Tr., Nov. 3.

Sieving, R. P., in Martin Luther Congregation, Savannah, Ga., by J. L. Summers, 20. Sun. p. Tr., Nov. 3.

Spitz, L. W., as Professor at Concordia Seminary, St. Louis, Mo., in Pilgrim Church, St. Louis, Mo., by Alfred Doerffler, 20. Sun. p. Tr., Nov. 3.

Stahnke, H., in Calvary Congregation, Villisca, Iowa, by C. H. Jabker, 20. Sun. p. Tr., Nov. 3.

TEACHERS

Arnold, Vernon H., in Bethlehem Congregation, Bremen, Kans., by Paul W. Ludwig, 20. Sun. p. Tr., Nov. 3.

Deffner, Walter M., in Salem Congregation, Jacksonville, Ill., by Herman H. Koppelmann, 10. Sun. p. Tr., Aug. 25.

Dierks W. E., in Concordia Congregation, Fort Wayne, Ind., by Walter Klausing, 12. Sun. p. Tr., Sept. 8.

Kamprath, O. H., in St. John's Congregation, near Alta, Iowa, by O. Bahr, 20. Sun. p. Tr., Nov. 3.

Krage, Harvey W., in St. John's Congregation, Fraser, Mich., by E. C. Weber, 19. Sun. p. Tr., Oct. 27.

Rebsch, Paul, in St. Paul's Congregation, Houston, Tex., by H. G. Nuoffer, 19. Sun. p. Tr., Oct. 27.

Schlieske, Milfred, in Trinity Congregation, Utica, Mich., by L. Heinecke, 20. Sun. p. Tr., Nov. 3.

Spletzer, Edgar R., in St. Peter's Congregation, Hilbert, and in St. Luke's Congregation, near Hilbert, Wis., by M. C. Droegemueller, 17. Sun. p. Tr., Oct. 13.

Dedications

Glendale, Calif. The new organ of Zion Congregation (H. O. Kringel), 18. Sun. p. Tr., Oct. 20.

Iota, La. The new church of St. John's Congregation (E. T. Schultz), 15. Sun. p. Tr., Sept. 29.

New York, N. Y. The new school of St. Matthew's Congregation (A. W. Trinklein), 13. Sun. p Tr. Sept 15.

Mount Carmel, Ill. The new chapel of Hope Congregation (R. J. Muehl), 17. Sun. p. Tr., Oct. 13.

Pine City, Minn. The new organ of Zion Congregation (C M. Steging), 17. Sun. p. Tr., Oct. 13.

Wilmington, Del. The new church of Concordia Congregation (G. H. Mueller), 18. Sun. p Tr., Oct. 20.

Anniversaries

(25th, 50th, 75th, 100th, etc.)

Bridgman, Mich. Immanuel Congregation (H. A. Ott), the 50th, 17. Sun. p. Tr., Oct. 13.

Chicago, Ill. St. Peter's Congregation (Arthur Preisinger), the 75th, 18. Sun. p. Tr., Oct. 20.

Escondido, Calif. Grace Congregation (Louis H. Jagels), the 25th, 17. Sun. p. Tr., Oct. 13.

Hamler, Ohio. St. Paul's Congregation (W. M. Fehner), the 50th, 12. Sun. p. Tr., Sept. 8.

Indianapolis, Ind. St. Peter's Congregation (W. Nordsieck), the 50th, 16. Sun. p. Tr., Oct. 6.

Loganville, Wis. St. John's Congregation (Karl H. Hauser), the 50th, 16. Sun. p. Tr., Oct. 6.

Pekin, N. Y. St. Andrew's Congregation (Walter H. Koenig), the 50th of the church and school, 10. Sun. p. Tr., Aug. 25.

Pierce Nebr St. John's Congregation (Wm. C. Petersen) the 75th, 18. Sun. p Tr., Oct 20.

West Point, Nebr. St. Paul's Congregation (A. E. Bohlmann), the 75th. 17. Sun p Tr., Oct. 13.

Wheaton Minn. St. John's Congregation (E. C. Hallstern), the 50th, 16. Sun. p. Tr., Oct. 6.

Cornerstone Laying

Alma, Mo. Trinity Congregation (A. H. Griesse) laid the cornerstone for their new church, 17. Sun. p. Tr., Oct. 13.

Announcements

Rev. Gustav Reschke, New Albany, Ind., has been appointed Visitor of the Louisville Circuit as successor to Rev. F. Schumacher, who recently entered into rest. — W. F. LICHTSINN, *President of the Central District.*

Rev. W. A. Gramlich, Ravenna, Ohio, formerly a member of the American Lutheran Church, has applied for membership in our Synod. — W. F. LICHTSINN, *President of the Central District.*

Mr. George Rittmann, Mena, Ark., has been colloquized by the Examining Committee at Springfield, Ill., Nov. 13, 1946, and has been found to be sound in doctrine and practice, to be able rightly to divide the Word of Truth and to be positive in his confession of the true doctrine. He is therefore eligible for a call into the ministry of our Synod. Attested by DIR. G. CHRISTIAN BARTH, D. D.; ALBERT C. BERNTHAL, *Chairman.*

Nominations

Additional for Social Studies, in particular History, at St. Paul's College, Concordia, Mo.

Pastor Elmer J. Knoernschild, St. Louis, Mo.: Nominated by Trinity Lutheran Church, Nokomis, Ill.

Pastor Eric C. Malte, B. D., M. A., Ph. D., Pittsburgh, Pa.: St. Luke's, Chicago.

Pastor Geo. Maassel, Napoleon, Ohio: Immanuel Lutheran Church, Chicago.

Correction. — In the previously published list the name Schroeder is to be changed to Schroeter. — WM. O. SCHMIDT, *Secretary.*

Wanted

St. Paul's Lutheran Church, Cuba, Mo., desires to purchase a reed organ with electric blower. Please communicate with OSCAR HERTLEIN, Cuba, Mo.

The mission congregation of First Lutheran Church in Missoula, Mont., desires to purchase at least 2 dozen of the new blue-cover hymnbooks. Any church having an oversupply please write REV. ROBT. MACKENSEN, 808 Chestnut St., Missoula, Mont.

A *bell* suitable for Army Chapel, CH-1, procured from WAA, is wanted *immediately* by mission congregation, which will pay shipping expenses. Chapel and bell to serve as memorial to such as have served their country. Please address: HUGO A. HANNUSCH, Pastor, 306 E. Kolstad St., Palestine, Tex.

Changes of Address

Pastors:

Bartsch, Edward A., 2223 N. 22d St., Milwaukee 5, Wis.
Becker, Wilbur H., Fayette, Iowa
Benecke, F. C., R. 1, Cecil, Wis.
Bentrup, Herman E., Middleville Twp., Annandale, Minn.
Burkhart, H., Box 309, Wilkie, Sask., Can.
Droegemueller, I. T., Thorp, Wis.
Falkenroth, F. W., Pleasant Dale, Nebr.
Fleckenstein, H. H., *em.*, Danvers, Ill.
Gebhardt, Arnold H., Logan, Iowa
Gumz Frederick A., R. 2, Charter Oak, Iowa
Harms J , R. 1. Beemer, Nebr.
Hartmann, Hugo E., 310 Elmeer Pl., New Orleans 20, La.
Hemmeter Dr. H. B., *Prof. em.*, 2907 Woodland Ave., Baltimore 15, Md.
Hofmann, E. L., R. F. D., Wheaton, Kans.
Kloehn, R. F., Knoke, Iowa
Koch, Markus, Matthews, Mo.
Kretzmann, M. L., 87 Sherman St., Hartford 5, Conn.
Langbecker, R., 874 S. Seventh Ave., Coos Bay, Oreg.
Mahnken, F. L., R. 1, Leslie, Mo.
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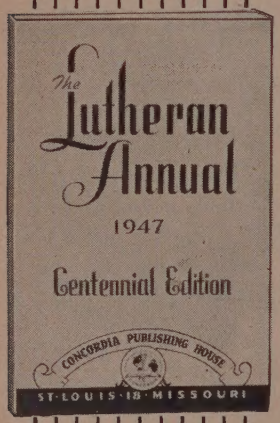

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